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according to the Synoptic Gospels. By Rev. James Stalker, D.D. (New York: A. C. Armstrong & Son, 1899; pp. xiv + 298; \$1.50.) This volume contains the *Cunningham Lectures* for 1899. It is the first of three volumes which Dr. Stalker purposes to write; the second is to be upon *The Ethic of Jesus*, the third upon *His Teaching as Recorded by St. John*. The title of this first volume is not a good one; for "Christology" is a theological term, and Dr. Stalker rightly says "the words of Christ belong not to theology, but to religion" (p. 23). Further, the author should have prepared and published first his treatment of *The Ethic of Jesus*; for he says also that "the teaching of Jesus is predominantly ethical, and that theology has done no sort of justice to the ethics of Jesus" (p. 23). This would have brought the two subjects into the order of prominence which Jesus gave them. The chapters of this volume are entitled "The Importance of the Teaching of Jesus," "The Son of Man," "The Son of God," "The Messiah," "The Redeemer," "The Judge" (two articles previously published are appended, one on Wendt's *Lehre Jesu*, Bd. I, the other on the book of Enoch). Notwithstanding the fact that "the teaching of Jesus about himself in the synoptists is scanty and inconspicuous" (p. x), Dr. Stalker manages to find in it a sure basis for pretty much all of the ecclesiastical Christology. The "younger theologians of Germany" seem to be his *dête noire*. Upon not a few points one would be compelled to differ with the author, not least among which would be his peculiar aversion to the phrase "the kingdom of God"—an aversion which he unwarrantably attributes to Jesus himself (p. 165). The book will serve a good purpose among the rank and file of Christians, as a popular presentation of the subject.—C. W. VOTAW.

St. Paul's Epistle to the Romans. A Practical Exposition. By Charles Gore, M.A., D.D. (New York: Charles Scribner's Sons, 1899, 1900; 2 vols.; pp. viii + 226; viii + 241; each, \$1.50.) Both the purpose and the method of these volumes are to be commended: the former, as it seeks to interpret to "ordinary Christians" the results of the scholars; the latter, in that judicious use is made of analysis and paraphrase, supplemented when necessary by fuller explanations of the "main ideas or phrases" which each section (of the Revised Version) contains.

The writer's point of view as an expositor is consistently that of the English churchman. To instance one position among many. Justification is rightly explained as a "forensic" word, expressing the

verdict of acquittal. The object of the divine justification is, however, declared to be the individual only as becoming and remaining a member of the church. It is, therefore, equivalent to acceptance for membership in the church, wherein Christ is still perpetuating his life by his Spirit. Into this life in the body, for which "justification" qualifies us, we are admitted (at least Paul is said to "know of no other way") by baptism; and we have no other means of communion in Christ's body and blood except in the breaking of bread.

In the second volume there is a very sane and helpful treatment of Romans, chaps. 9-16. Here the author shows that in Paul's treatment of the divine election there is no warrant for Calvinism (defined as the doctrine that God created some men absolutely and irresistibly predestined to eternal life, and the rest to eternal death); that, while Paul clearly recognizes that God works "universal ends through selected races and individuals, this recognition is robbed of all that ministers to pride in the elect or hopelessness and a sense of injustice in the rest."

These volumes will prove especially helpful to the class for which they are intended—"ordinary Christian" members of the Anglican church. And they will be read with no less interest by others, who, however, will have occasion to question that article in the writer's exegetical creed which affirms that only "one who enters thoroughly into the spirit of churchmanship is able to interpret with any completeness the mind of St. Paul."—HENRY TODD DEWOLFE.

Manual of Patrology. By Rev. Bernard Schmid. Translated from the fifth German edition by a Benedictine; revised, etc., by Right Rev. V. J. Schobel. (St. Louis, Mo.: B. Herder, 1899; pp. 351; cloth, \$1.25.) This handbook, written by a good Roman Catholic for Catholic readers, is intended to be merely "an introduction to the knowledge of the Fathers of the church." The standard of modern Protestant scholarship cannot, therefore, be applied in the criticism of this book, which is pleasantly written and gives, on the whole, a good deal of general information concerning the writings of the Fathers from the apostolic time to Isidore of Seville, among the Latin Fathers, and John Damascene, among the Greek. Four epochs are distinguished: (1) origin; (2) growth and development; (3) full growth (325-461 A. D.); and (4) decline of patristic literature (461 to ca. 700 A. D.). We have discovered very little use of modern critical literature, so that in many points the book is not up to date.—*Novatians Epistula de cibis iudaicis*, herausgegeben von Gustaf Landgraf